

COMMUNITY SERVICE NEWS

VOLUME IV

NOVEMBER-DECEMBER, 1946

NUMBER 5

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Issued bi-monthly except July and August by Community Service, Inc., Yellow Springs, Ohio, \$1.25 per year, two years \$2.00 *25¢ per copy*

PHILOSOPHY OF COMMUNITY

FLOWERS IN THE MIRROR

A famous Chinese utopia of a hundred chapters has the above title, which was taken from a passage in a Chinese classic, "Perhaps for us that future will be as illusory as *flowers in the mirror*, or the reflection of the moon in the rippling stream."

When eager and progressive people have formulated fine plans for community development, and are met by stubborn unwillingness to change, they may conclude that plans for better communities are like "flowers in the mirror," and have no relation to reality. Yet that is a too pessimistic view.

There would be no "flowers in the mirror" unless there were something real to be reflected. There would be no luster on the midnight stream if there were no moon. The very aspirations we have for better communities are evidence that there is something in the nature of things of which our aspirations are a reflection or an expression; and it is by discovering the best possible forms of the nature of things, and by working for their realization in practice, that social advance takes place. The decencies and amenities and good will we so much prize have had such origins.

Yet not all reflections are equally true representations of the nature of things. Look into a spoon lengthwise and we see a greatly elongated face. Look into it crosswise and we see a face greatly foreshortened. A warped and distorted mirror may seem to reflect a monstrosity. A true surface is necessary to give a true reflection of reality.

So, the plans and aspirations to which we give our allegiance will be true reflections of the nature of things, or deformed and distorted realities, depending on the trueness of the personality which reflects them. Prejudice, selfish ambition, suspicion and fear will distort our aspirations and plans. Egotism may greatly magnify our idea of the parts we should play, while undue timidity and lack of confidence may too greatly minimize them. We need to strive constantly to insure that all our plans and aspirations for our communities shall truly reflect the nature of things, and not produce warped or distorted plans.

Community plans and aspirations can be no truer than the personalities through which they are projected. They need to be examined and tested without reservation. Insofar as they stand the test of such inquiry they can be worked at with expectation of achievement. By and large American communities have not greatly failed to realize their soundly-conceived purposes; the lack generally has been of sound and large purposes to be worked for. —ARTHUR E. MORGAN

We must go beyond what people think and find out what elements in the culture explain why people hold the attitudes they do. To induce change we do not start with changing the attitude but rather with changing the elements in the culture which produced the attitude.—From *Rural Sociology*, March, 1946.

THERE IS TIME TO BUILD THE ROAD

By JOHN COLLIER

(Condensed from the *News Letter*, Institute of Ethnic Affairs, June, 1946.)

In lands all around the world, there are ample, even boundless resources of common sense, of good will, and of intellectual and spiritual energy. The supreme problem, the one whose solution would solve all else and would master our crisis and make of the crisis the means to salvation; the master problem is to unloose those resources, which would be enough, of common sense and good will and intellectual and spiritual energy, which are great and strong among the people of every nation, every dependency, even every local community.

Yes, we will say, there does lie latent in men the virtue and the greatness to meet and master our world's crisis. And great challenges do evoke great responses. But *there is no time*; the drift to the chasm has become too swift. . . .

The mechanisms for community and national and world action are enormously deficient. And the wrong-headedness in people is stubborn and is compulsively disposed to speak and act. And the complex crisis of the world rushes on. The sands are nearly run out. Therefore within our souls there takes form the death-wish which too much frustration of necessary action brings in its train. We give up that larger hope, that world hope which now has become the only hope; we retreat to those things which our situation and the available social mechanisms make easily possible. There is not time to build that road on which mankind would move to lasting, living peace. . . .

We do not really know that only a little time remains before these events which will engulf us fulfill themselves. The best informed prophet cannot predict with definiteness or certainty what next year's events will be, still less what the next ten years' events will be. And the statement which William James often made is utterly true: not the assurance of success, but the mere chance of success—even the one chance in a thousand—is enough to nerve the wills of men for the most strenuous, sustained endeavor. Let it be so with our wills now.

The informed thinking of the greatest number of people, in the greatest number of home communities, united with such action as is possible—and many and effectual actions *are* possible: such thinking and acting upon the subject of living peace, global and local in one: thinking fed with concrete data and feasible action programs, and involving above all the childhood and adolescent generation: this, be our time long or short, is the world's need and hope, and our homes' need and hope. Beyond all our frustrating mechanisms is the mind of man. The shaping of that mind, by its own solitary and group activity, until it knows that the home community and the world community are one, and is affirmatively the brother of all races, the nourisher of the resources of all lands: this is the possible task, and in it every increment lives on and broadens from man to man. It is the task called for by a world hunger deeper than the hunger for food. It is the task which, if it can be achieved on a world scale, will master our crisis and change the prospect from death to life. It will give us the time we need.

WHERE SHALL WE PIONEER?

"The real pioneering of today must be done, not in the bush, and not in the north, but right in the midst of commerce, industry and finance—in every market place where we have an exchange of mankind's goods or of the medium of exchange which holds title to those goods."—From the *Rural Cooperator*, Toronto, February 14, 1939.

The editor of the *Rural Cooperator*, living in the second largest city in his country, comes to this conclusion. The same argument might have been made to those who first came to America. Did they not run away from realities? There are many ways to pioneer, one of which is to find a place where a group of people can begin life anew, according to the best pattern they know.

Urban living does not develop such pioneering temper. A few years ago the leaders of two European groups considered refuge in Latin America. One group, which came from a rural setting, is now making a hard but winning fight under difficult conditions in a new land. The leaders of the others—an urban people—decided that death in Europe would be preferable to the primitive pioneering conditions their people would have to face—and most of that people died.

"We in the United States must remember that the determination to achieve democracy is not constricted by geographic or racial limits. Anglo-Saxons tend to assume that their own evolution through the Magna Carta and the Bill of Rights toward democracy is unique, and that other people have lost the way or are developing in some other direction. This is not the case. Democracy is the natural political atmosphere of all mature men."—Spruille Braden in *Magazine Digest*, March, 1946.

"If a man cannot make a choice he is a slave."

"That statement is made by St. John Ervine. . . . He says:

" . . . Anthropologists no longer believe that man has advanced from a state of extreme individualism, almost of morose isolation, to a state of social intercourse which must become eventually a state of highly complicated communism. . . . Their belief is that man has advanced from a state of extreme communism, such as primitive people are compelled to uphold, to a state of individualism, but that an excessive love of security may fling us back into the primitive man's extreme communism: one in which no person will be permitted to live who fails to respect the taboos or is unable through illness or age to fulfill the general requirements of the group. . . .

"Here, then, is the problem: how are we to satisfy the need for individual liberty and the need for communal effort? Are we doing things today which will annul individual liberty and, in consequence, destroy communal effort, since no community can thrive without free men? . . .

"I repeat, an obedient slave can live in comfort."—*Scottish Rite News Bulletin*, August 20, 1946.

THE ROLE OF GOVERNMENT

The Road to Community Reorganization, issued by the Woman's Foundation, 10 East 40th St., New York, N.Y., August 1945, 32 pages, is an effort to outline a program of community organization on local, state and national levels.

The Woman's Foundation has a distinguished board of trustees. The committee which prepared this report also are men and women of national reputation. It is all the more significant, therefore, that, while non-governmental agencies are favorably mentioned or recommended, the general theme of the report might be summed up: "The welfare of all the people is the concern of all the people, and is to be met by extension of governmental functions into every phase of living."

Similarly in Canada, a National Committee to Consider Community Centers and Community Recreation has drawn up a brief (described by Jean R. Woods-worth in the October, 1946, issue of *Food for Thought*, which makes detailed proposals to the Federal Government, to the provinces, and to local authorities, but which concludes:

"These high hopes can be realized only if the governments of our Canadian democracy are willing to assume some responsibility for promoting this new community development. . . Governments are urged to take action immediately."

The term totalitarianism has been given to a form of centralized government in which competing political parties are not allowed. A term is needed to designate the current world-wide tendency to see the state as the dominant agency for social action, and the tendency to assign to it more and more nearly the sum total of human activities. The powers of taxation and of conscription powerfully further this tendency.

A very different philosophy of society would see the state as only one of numerous vital forms of social organization, and would zealously preserve an open field for spontaneous non-governmental organization and expression. Every kind of social organization has its price as well as its value. The absorption of community functions by governmental agencies has the advantage of tax funds, the equalization of resources, and enforced maintenance of minimum standards. It has the disadvantage that those activities which have governmental approval and financial support come to have a near monopoly of the field of social action.

A good society requires vitality both of governmental action and non-governmental initiative. The state should be seen as only one of the essential agencies of society.

"Some of the most significant irruptions of experimental community in recent years have been exactly those in which the community pattern was functional—indeed almost incidental—to the service which provided the dynamic of the group."—From the *Community Broadsheet*, Spring-Summer, 1946.

EDUCATION FOR COMMUNITY

News and Information

on Residential Adult Education and the People's College

Edited by GRISCOM and JANE MORGAN

PENDLEY—AN EXPERIMENT IN ADULT EDUCATION*

by Kenneth Bowden

For civilians adult education is a question of choice. Where the utilization of leisure is concerned, the determining factor is what may be described as interest-enjoyment.

This being so the opinion may safely be ventured, that if in the future a far greater number of people are to be drawn into adult educational activities than have been in the past, then education will have to be presented as an enjoyable experience. Methods that suggest the schoolroom will have to be abandoned, along with the outworn conception that anything which is not systematic instruction in subjects has no title to be called education. It is fitting in this connection to recall words written in 1921 by Professor James Harvey Robinson, and emphasized in a recent book by Mr. C. K. Ogden: "It is quite true that what we need is education, but something so different from what now passes as such that it needs a new name."

A new conception of education demands new methods, and some of these methods have been receiving a try-out during the war years. . . .

These methods have been proved successful and the technique common to them all is one of "enjoy-as-you-learn." Information is imparted indirectly and knowledge comes as a byproduct of interest-enjoyment. To a new conception of education and new methods must be added new settings. The setting for example of the latest experiment in Adult Education at Pendley Manor, Tring, in Hertfordshire. Pendley was opened last October under the Presidency of Sir Richard Livingstone; since then it has been fulfilling the dual function of a Community Centre for the neighborhood and a centre of residential adult education at the week-ends. The Manor House, a solidly built mid-victorian structure, has been rented by the Trustees together with a hundred acres of park and gardens which surround it. It has been furnished so as to retain the character of a large country house, and nothing about it suggests the educational institution.

Here from tea-time Friday to breakfast Monday morning, forty-five people may spend a pleasant week-end for the price of thirty shillings. Each week-end a different subject is taken, and although it is adequately covered by Lectures, Discussion Groups, Brain Trusts, Films and other Visual aids, no attempt is made at cramming, and ample time is given for exercise and private conversation. The range of interest is wide. The subjects that have already been dealt with include: Education for Family Life, Emigration and the Dominions, the Drama, Psychology, the Film and its uses, Religious Forum, and survey of religions.

*Extracts from an article in *The Community Broadsheet*, Summer, 1946.

During the week, evening classes are held. . . . Twelve classes on any subject cost half-a-crown, single lectures sixpence. For the payment of two guineas a year one may become a Pendley Associate and attend any activity without charge.

So much for the programme, what about results? Figures of attendance are impressive. Although Pendley is situated a mile and a half from Tring, and is not near any other large centre of population, more than four thousand people are said to have attended one or more of its activities since last November. But what kind of people? All kinds. Old and young, technicians, shop assistants, professional men, the moderately well-to-do as well as those from what are now called the lower income groups.

Here then is a picture of the present. What of the future? Those who are responsible for the direction of Pendley do clearly believe that education is something more than systematic instruction in subjects. They would probably agree with Professor Tawney that the object of a University education is to learn how to lead a life worth living. And having gone thus far they might go one step further, though it is to be doubted whether the Professor would accompany them, and say with another authority that all education should be religious education. . . . For cultural education, by which I mean the appreciation of the arts is good as far as it goes but not if it goes no further. . . .

Those who are to be regarded as cultured are not noticeably happier, healthier or more integrated than their uncultured fellows. The history of the world has demonstrated more than once that cultural education, like physical, scientific or any other form of specialized education, is not enough. Nor taken in any combination are they sufficient. For most of us today it is difficult to accept at its face value that ironic jingle of Belloc's:

"The path of Life, men said, is hard and rough
Only because we do not know enough;
When Science has discovered something more
We shall be happier than we were before."

For each day we see more clearly that our lack is not control over the physical world but control over ourselves. Cultural education will not give us that.

We have to recognize that what we need is an Education for Wholeness; not an Hellenic all-roundness; but a training which will lead to the healing of "man's sundered psyche." A closing of that deep fissure which separates our self-conscious activities from our sub-conscious instincts. An education that will make the mind one or whole. In a word, or rather two, Spiritual Education.

It may be urged that this is a counsel of perfection, that we should take a shorter view, be content with less ultimate goals or again that we have not the Teachers. To the first must be made the reply that we live in an Atomic age. That there is today an urgency about human affairs that bids us reject all palliatives and half measures. That although all eternity may be before us, we have, in a temporal sense, not a moment to lose. To the second: that Teachers are to be found if we look for them and that in a new age of faith the supply will be found equal to the demand. The first step, however, rests with us.

A FORECAST FOR PEOPLE'S COLLEGES

(The American Youth Commission's general report, *Youth and the Future*, published by the American Council on Education, lays emphasis upon the valuable work of the NYA resident centers of work and study that were in full swing until the dissolution of the National Youth Administration during the war. Comparing these centers with the Scandinavian folk school, the report on these centers from which we quote the following paragraphs, gives a picture of one possible development of the people's college movement in America.—Griscom Morgan.)

It is universally admitted by those familiar with them that the NYA resident centers are exceptionally valuable institutions, and that they are still in the experimental phase of their development. They offer the possibility of development into a uniquely American type of folk school, one in which a cooperative self-help program can be provided for oncoming rural youth who have no adequate opportunities for employment or education in their home localities, and who will be especially in need of assistance in the post-war period. Whatever the course of action eventually adopted for the division of responsibilities between state and federal governments for the financial support and administration of the resident centers, it is highly important to avoid any action which would destroy or even delay the development of a type of social institution greatly needed in this country. . . .

. . . As of September 1941, about 40,000 youth were being provided with various programs of work and training at these centers.

The first group of these centers was established in 1937 in cooperation with educational institutions offering instruction in agriculture and home economics. Unemployed rural youth were brought to the centers for periods usually ranging from one to six months, were given an opportunity to work part time on various projects, and were provided with part-time instruction, mainly in agricultural and homemaking subjects. Tuition, subsistence, and other costs were worked out on the projects, and in addition a small cash wage was usually paid. Costs were low because the projects were conducted very largely on a self-help basis. In many cases dormitories were constructed by the youth workers themselves, unlike the practice in connection with CCC camps.

Later the NYA began to experiment with resident centers organized around production workshops as a means of providing youth with experience in various mechanical occupation and crafts. Under the current program, rural youth who could not readily be given any form of specialized industrial training at their homes are brought to resident centers and are there given about three months of intensive job training and beginning work experience in specific occupations which they immediately enter. Frequently the centers are located alongside shipyards, airplane factories, and other industrial plants.

The agricultural and home economics resident centers are still being maintained, as well as some industrial workshop resident centers engaged in non-defense projects. The centers have not been standardized, and many have dis-

tinctive experimental features. But all of the NYA resident centers, including those for war industry training, have certain distinguishing characteristics.

In the first place, the work projects do not determine the location of the centers in the way that the location of a CCC camp, for example, is determined. Most of the resident center projects are of such a character that they could be conducted almost anywhere so far as the work is concerned. Training factors have had much more influence than work requirements upon location.

In the second place, although the youth workers are engaged in productive work of some value and are paid a wage, the work is selected predominantly for its value as practice and the purpose of the wage is largely to provide credits which can be used for subsistence at the center, as well as to provide cash for incidental personal needs.

In addition to the work and job training for which the NYA takes direct responsibility, most of the resident centers include extensive part-time educational programs for the youth workers. Instruction is provided by the staffs of co-operating educational institutions or by vocational education teachers who are assigned to the centers by state boards for vocational education and are paid from state and federal funds. No instructional staff is provided by the NYA.

Most of the centers utilize the opportunities of a residential establishment to emphasize training in community living. In a number of them, self-government by the youth workers in matters pertaining to living arrangements and recreation has been developed to a very high point. As the agency maintaining the residential facilities, the NYA usually has responsibility for such matters. In some instances the center directors are appointed jointly by the NYA and the state board for vocational education, and each agency pays half the salary.

Officially, the resident centers in their employment aspects constitute a part of the NYA work program for unemployed youth, while in their instructional features they are usually parts of state systems of vocational education. Actually, each center is an institution which must be considered as a unit. When the centers are considered as units, bearing in mind the interlocking combination of part-time employment, job training, related instruction, other education, and experience in community living, it is evident that they are primarily educational institutions, although institutions of a relatively new type.

Dorothy Canfield Fisher in her book *Our Young Folks*, which surveys the work of the American Youth Commission, devoted an enthusiastic chapter to the NYA resident centers. Again comparing them with the Danish folkschools, she tells how these "cooperative work-study homes" were an inter-locked nationwide system of schools which supplied many of the necessary conditions and experiences for the older adolescent's transition to maturity. Each center tended to specialize in one kind of training and production, such as chairs, pottery, radio sets or farming, and supplied other centers with some of its special products. The centers were mostly "coeducational," the faculty living with the students, and achieved a healthy normal family life as result. Because of the self-help nature of these centers the cost per student was only fifty dollars per month, half the cost

of CCC camps, and was being progressively lowered as they got better developed.

This development of resident centers is very similar to the Seventh-Day Adventist rural boarding schools which also are partly self-supporting, giving their students the same four hours work and four hours schooling each day, and also paying their students for their work. Such institutions are a good preliminary training for maturity that can be followed to advantage with a session at a people's college for the cultural education which is best given after people have achieved maturity.

COLLEGES AGAINST COMMUNITY

Following a nationwide inquiry of the services which the smaller American colleges make to small towns, E. L. Kirkpatrick presented a report at length in *Christian Education* (Council of Church Boards of Education, 744 Jackson Pl., N.W., Washington 6, D.C.) for December, 1945. Some of his findings are not encouraging:

"Few, if any, colleges are directing attention to the small town or village from the angle of its adequacy as a complete center of community living. Most of the institutions that have gone beyond the academic or formal type of education have fostered activities pertaining to separate phases of community life, as teaching, social service, music or recreation. Practically none have been concerned with the town as a center of trade or a location for small industries that might make for full use of resources within the area or region. Only three among those heard from are in any way concerned with encouraging or aiding home ownership, fostering home improvement, cleaning and beautifying the village, or helping the small town plan systematically for its future.

"In their failure to recognize more fully opportunities and responsibilities in connection with towns and villages, smaller colleges have 'followed the elephant's tracks' made by Land Grant colleges and universities. They have taught academic courses in rural sociology, striven for similar graduate departments and tried to adopt the same extension procedures. While these emphases have contributed definitely to American academic education, they have also encouraged young people 'to advance from the rural communities which nurtured them and to send them on to larger towns, and then to cities. It's good for the cities, but when all potential leadership is gone from our rural communities, just where are we?'

"This came from a midwestern college president who further explains his own situation and experiences as follows: 'For the past thirty years of my connection here, we have pulled young people away from the surrounding towns, educated them according to the accustomed pattern, and sent them on elsewhere. In one way or another, we have made them feel that all opportunities for advancement lie in the larger centers of learning, industry, population pressure. Look at the village and towns from which they've gone, crying for leaders—men and women with capacities for service, like those we've educated away from them. Can't we begin to reverse this process?'

My Country School Diary: An Adventure in Creative Teaching, by Julia Weber (Harpers, 1946, 270 pages, \$3.00).

In the dreary desert of academic books on education, this is a green and fruit-laden oasis. The book deserves a place alongside Pestalozzi's *Leonard and Gertrude* as an educational classic.

Long experience by this reviewer in reading thrilling accounts of social achievements, only to find on first-hand inquiry that the facts are far less impressive than the story, has made him a skeptic as to accounts of unusual local achievements. He hopes that there is no reason for disillusionment in this case, for the story is too good not to be true. The foreword by Professor Frank Cyr of Teachers College, Columbia, gives assurance of authenticity, though he does not specifically state that the book is a strictly factual account. The book seems very genuine, even if some of the excellent educational philosophizing may have been added in the process of editing.

It consists essentially of selections from the day-by-day diary of the teacher of a one-room school in the hills of New Jersey. In four years of intelligent, unconventional teaching, a nondescript assemblage of boys and girls ranging from five to seventeen years old, and from morons to children of good intelligence, was turned into a cooperative, self-respecting, purposeful group. This change was not the result of novel methods, but of sincerely and sensibly facing day-by-day problems with persistent interest and good will. We have here in plain view the basic process by which civilization is brought into being.

The book is so simple and unpretentious that its great significance may be overlooked. Notwithstanding that simplicity, this reviewer does not know of a more important work on rural education within several decades. If this book could be put into the hands—and into the mind and heart—of every rural teacher in America the result would be more important for rural education than the appropriation of many millions of dollars by the federal government for educational aid, though the two actions need not be mutually exclusive.

If the one-room schools of America should be taught with the imagination and common sense depicted in "My Country School Diary," there would be no further drift toward school consolidation; an educated, self-disciplined leadership would emerge, and democracy would be far more secure. The conventional arguments against association in school and under one teacher of children of greatly varied ages would be answered.

The book throws light on one great American problem, which it brings to view but does not undertake to answer. In the 120 years from 1810 to 1930, the population of this community had shrunk from 3360 to 331. Even of the present small population a considerable part apparently were newcomers. The splendid work of building fine personalities and a fine community was being partly neutralized by the fact that many of the abler children went to the city for their careers, while the mentally retarded ones remained in the community to provide the next generation. The teacher found herself in a community that was primarily a place to go away from, not a place in which to work out a career. There is no

evidence that the children were given a vision of a continuing community, where from generation to generation there would be an increasingly fine cultural inheritance as the result of accumulated family and school tradition.

Probably the author of the book never was presented with such a concept in her entire educational experience, since the idea of cultural continuity in a community, as a practical social ideal, has been nearly absent in American education. Until a concept of "the great small community" can emerge, one of the effects of excellent rural education may be to further accelerate the movement of intelligent young people to the cities, where families soon become extinct, leaving the home community, which must also provide the city with its future population, to be further culturally impoverished.

But this general limitation of American social philosophy should not be charged against the heroic, intelligent and pioneering work of the teacher of a one-room country school. She has written a great book, much the greater because it is a record of her own good work.

—ARTHUR E. MORGAN

PROBLEM FAMILIES

The poor parts of London are occupied largely by people, or by the children of people, who went from small towns to London to improve their positions, and failed in the effort. A book, *Problem Families*, by Tom Stephens, reviewed in the *Community Broadsheet*, describes the condition of these families, and of efforts to help them. The review states:

"We are all too apt to imagine that higher wage-levels coupled with universal social insurance, will automatically abolish the problems of poverty and destitution. To anyone cherishing this illusion, a short book published by the Pacifist Service Units under the title *Problem Families* may be recommended as sobering reading.

"It describes the appalling circumstances of a small but growing minority of families in the great cities which for one reason or another have sunk to depths of degradation which can only be called sub-human. . . .

"It is a horrifying story: horrifying not only in its documented details of squalor, disease and misery, but because it reveals the many causes which in a soulless, atomized society can drag down into the abyss those who happen to encounter a run of misfortune and are ill-equipped to meet it. Despair, resignation and then, the abandonment of all self-respect and standards of conduct—these are the stages by which respectable homes can become dens unfit for animals, let alone human beings. It is small wonder that a considerable percentage of the children from such homes become hardened criminals."

This is an extreme example of the end results of the urbanizing process on those who do not succeed in it.

DECENTRALIZATION

Edited by RALPH TEMPLIN

THAT DISEASE SUBURBANITIS

by Carl Von Rhode

Extracts from "The Suburban Mind," *Harper's Magazine*, April 1946; reprinted by permission.

"Suburbanitis" is a sort of sleeping-sickness which infests the shaded avenues of Suburbia as malaria hangs about Southern swamps.

It is, moreover, an agreeable malady which the sufferers enjoy and of which they have no desire to be cured. . . .

Into this area between the city and the country have come . . . the business and professional leaders who are shaping the nation. . . . What will the "suburban drag" do to the cutting edge of their enterprise and responsibility? When the suburbanite reaches his family at night, he is tempted to leave behind him in the city his sense of civic duty. . . .

Suburban life is also subtly undermining the true and personal democracy of our leading men. . . . We are apt to overlook the disintegration in our democracy imperceptibly deepened by suburban stratification. Living remote from the areas where the common man lives out his life, one is apt to forget what the vast majority of the people in America are like. . . .

All of this adds up to the social conservatism which inevitably develops when a fortunate class becomes at once geographically isolated and economically secure. Moving into Suburbia to "settle down," the successful man consciously or unconsciously sought refuge from change. . . . Suburbia is an island of conservatism, if not complacency, where the main thing is to keep the *status* with the *quo*. . . .

Many light industries are already moving from the city into the suburb. . . . Present satellite communities will increase in population; new ones will spring up; and, most disturbing of all to the complacency of our dormitory towns, typical suburban communities will become more and more like the city itself. In such economically self-sufficient suburbs we can expect the social schizophrenia to disappear, political responsibility to increase, population to become democratized, and the ordeal of commuting itself to be mitigated.

New City Patterns, by S. E. Sanders and A. J. Rabuck (New York, Reinhold Publishing Corporation, 1946). This book approaches objectives through analysis of causes and effects of slums, blight, congestion and general urban inefficiency. The authors sum up the case: "Due to neglect, greed, lack of interest in and knowledge of city building, and other causes, our cities have disintegrated until today urban blight and slums, next to the war, constitute the greatest social and economic problem which confronts the American People." Recommended by *The Tennessee Planner* of the Tennessee State Planning Commission and The Bureau of Urban Research of Princeton University.

CITIES OF THE FUTURE

On both sides of the Atlantic towns of the future are proposed which will be not mere suburbs but complete units with their own industries and cultural resources.

The British government proposes to build 20 such towns, according to the *Christian Science Monitor* for May 14, 1946, "getting right down to the roots of the suburban question." Quoting from the *Monitor*:

"In a moving passage of his speech supporting the new bill, Mr. Silkin (Britain's Minister of Town and Country Planning) pleaded that the friendliness, neighborliness and comradeship of the villages and slums should be transported to the new towns. Yes, the comradeship of the slums is what he said, and the Commons felt searing criticism which this remark aimed at Suburbia."

The explanation of this statement is found in the class stratification of suburbia and in the fact that the slum population is largely made up of families recently come from villages and small towns whose hopes the city life has dimmed. Suburbia, the Minister holds, "tends to divide up classes. Our idea is to have classes of houses mixed and to get a good community spirit." It might be questioned whether people can be regimented into such traits as friendliness, neighborliness and comradeship or whether "community" can be established from the top by government fiat. Community formation is a group educational process which may well enough be aided by wise shifts of population provided human consent is as carefully engineered as the towns themselves. Forced toward even neighborliness, people will flee from it as from a plague.

In America, by contrast, these towns of the future remain as "architects' dreams," taking shape only, as in Detroit a few months ago, in the Architects' Civic Design Group's scale model of a portion of the "Detroit of the Future." In consultation with Eliel Saarinen, world-famous Finnish architect now at the Cranbrook Academy of Art, this group of Detroit architects proposes that the Detroit of the future shall consist of numerous basic units of about 200 homes, each centering in its stores and an elementary school. Four or five such clusters would relate themselves to a larger center combining a high and intermediate school, community center, churches and business section. Highways will divide but not pass through the small communities. Saarinen speaks of these basic units of his plan as "pleasant clusters of small, self-contained communities." The remedy for "urbia" with its present-day blight, traffic snarls and chaotic planlessness, this great architect holds, is not suburbia but "intelligent planning for decentralization."

Green-Belt Cities, by F. J. Osborn (London, Faber and Faber, Ltd., 1946) summarizes the garden city idea first put forward by Ebenezer Howard in 1898, describes the building of Letchworth and Welwyn Garden Cities according to the qualities devised by Howard, and considers the practical lessons to be learned from these two experimental towns.

A WAY OF LIVING *versus* MAKING A LIVING

by Howard W. Beers

From *Tomorrow's Town*, Summer Issue, 1946

Putting order and system into the use of land at the city's edge is a kind of civil housekeeping for which we yet realize neither the need nor the technique. Smouldering rural-urban antagonisms flame at lines of city-country contact over issues of land-use, services, and costs. Eventually, good civil housekeeping will involve comprehensive rural-urban zoning that will head off the topsy-turviness in suburban settlement. . . .

The supplementation of family living through home production of food does not reduce the cost of living; it raises the level of living by raising the income, through an increment in kind—but calls for a corresponding increase in work. If the work involved is viewed as recreation, satisfactions are enhanced. If it goes beyond the limits of recreation and into drudgery, disillusionment and unhappiness result.

Here as elsewhere, efficiency is prerequisite to the reduction of costs, and efficiency in a subsistence-living enterprise might take too much of the kick out of living. The provision of country homes in the city had better be interpreted as the development of a way of living rather than a way of making a living.

ON THE DECENTRALIZATION FRONT

The Decentralist, one-time organ of the School of Living, Suffern, N. Y., and of its membership at large—the National School of Living—has been discontinued, and in its place a school catalog type of publication called *Journal of the School of Living* is now being issued. The Summer School Number, 1946, contains an account of present educational activities, corporate organization, associated enterprises, and a brief history of the School. These accounts would indicate that the National School of Living has been discontinued as well as *The Decentralist*.

For national furthering of the movement a School of Living Institute has been incorporated, with Carl Vrooman of Bloomington, Illinois, as its Chancellor and Mildred Jensen Loomis as Dean, to promote the "scientific study of normal living in various communities," and a publishing division, Bayard Lane, Inc., to issue "books and periodicals dealing with subjects of particular interest to the School of Living."

"Humanity never rises above its ideals. The most magnificent temple ever erected first existed in the mind of the architect, and fell below his ideal. What ought to be is always above and beyond what is. Unless, however, we have before us the vision of something better, we can never rise above what we are."—The late Henry Wallace.

"The older I get the more I realize that cities—big cities particularly—are an unnatural man-made type of existence."—Eleanor Roosevelt.

AGRICULTURE

THE TREND OF AGRICULTURE

In March, 1945, Russell Lord was quoted in *Land and Home*:

"Economic forecasters, who measure everything in the terms of goods and dollars, figure that if the war lasts two years longer the proportion of our rural and urban people will have made an almost exact reversal of the proportion that maintained at the founding of the Republic.

"Then around ninety per cent of our people engaged in agriculture. The prediction is that with machine displacement and the continuing march toward large or corporate forms of crop production, only ten per cent of the population will be depending for all their living on the land."

"It can be shown, I think, that the laws and policies we have followed for the last quarter century or longer have actually spurred such displacement. Little or no room will remain on the land for more farmers or part-time farmers unless we recognize, as a national policy, that the human and spiritual values outweigh the strictly material values, and *make* earthroom and a living possible for more and more people. We can make the room if we adopt a determined policy that will—whether you like the word or not—*subsidize* the creation of the new American land pattern we desire. Present laws do much to subsidize just the opposite.

"People who believe that the American land must serve as the cradle for the race and the national spirit as well as a place to do business should fight for a new policy that will put the weight of the Government behind the decentralization of industry, behind conservation and reclamation projects and behind long-range supervised governmental credit designed to project these trends."

What is the present trend? In *Iowa Farm Science* for August, 1946, we read:

"American farmers produced an average of about 30 per cent more farm products during the war years, 1942-45, than during the prewar years, 1935-39. They did it with 5 percent fewer workers and with no change in total cropland."

George F. Hellick, a trustee of Pennsylvania State College, criticizing the 1944 report of Land Grant College representatives on the farm outlook, stated:

"A graduate of one middle-western agricultural college conducted research which disclosed the amazing fact that only 7.7 per cent of the 219 graduates in the class of 1941 went on farms, though most of them came from farms. In the department of field crops and soils, there were only 287 graduates between 1904 and 1938, and of these only twelve are now farming.

"A graduate of this same agricultural college who stands in the top rank gives this reason for the paradox:

"Boys coming to this college get bluffed out. They see only big expensive installations, and the general attitude and atmosphere is such that they think

farming is no use unless they have \$10,000 to \$25,000 as capital. . . . The best thing such a college could do would be to establish, right on the campus if possible, or near there, a forty-acre farm on which a man with small capital—a man of the share-cropper type—is making a living.

“There is such a farm—a demonstration farm—not fifty miles from the campus; it isn’t sponsored by the agricultural college, but by a far-sighted *city chamber of commerce*.

“The man on this place took a worn-out, abandoned farm—a sorry-looking place—consisting of about forty acres of scrubby timber and forty acres of plow-land. He started \$200 in debt. Now, after seven years, his net worth is \$4,500. He now has three children. He has livestock, poultry and implements and is living very comfortably. He did it by emphasizing the live-at-home diversification system, as contrasted with extensive commercial operations. This isn’t an isolated case, either. I can cite many others of the kind. Soil conservation was a keystone in his program.”

“Dr. Noble Clark, in his Notre Dame speech, uttered the same doleful prescription you often hear—‘Don’t buy a farm unless it is fertile soil and you have plenty of money.’ What kind of national policy is this anyhow? The crying need is to take run-down farms and rebuild them. It is the same policy that has made many great fortunes in business and industry. It is not only good business—it is patriotic service for our country—for posterity. We need more manpower on the soil, not less. It is fast flowing down the streams.

“What a shame it is that such magnificent demonstrations of Americanism and intelligent farming and the rehabilitation of small farmers by their own initiative, independent of government paternalism, are not sponsored by the agricultural colleges! . . .

“. . . They may be doing good work for farms, but not very good work for farmers. As Roger M. Keyes aptly says, ‘Big farms produce crops but small farms produce men.’ Our farm colleges need reorientation. They should encourage people to live on the farm by showing them HOW to live on a farm—how to make use of Nature’s rich bounty to make a living, relatively independent of vast commercial specialty operations.”

Depression possibilities have been discussed by county Farm Bureau advisory councils over Ohio.

Nearly 6,000 farm-members of these neighborhood discussion groups feel there will be a national “bust” after the present “boom” days.

The groups outlined eight methods in which farmers can meet the situation:

1. Pay off debts.
2. Study and adopt efficient farm practices.
3. Do not go into debt.
4. Do not buy more farm land.
5. Do without nonessentials.
6. Market co-operatively.
7. Investigate before investing.
8. Build up farm land.

UTILIZATION OF AGRICULTURAL PRODUCTS

Shortly before World War II, Dr. O. R. Sweeney, head of the Chemical Engineering Department of Iowa State College, gave a talk in which he suggested some industries for agricultural areas. Parts of this are reproduced here.

"In a measure, I believe that we shall have to walk away from some of our great culture today—that we shall have to diversify our populations. We can scatter industries and thereby find jobs for the population in more diversified and salubrious regions, and in that way preserve our civilization. If we fail to do that, it would seem to me that we are on the road to retrogression and possible dissolution of our great culture.

"The agricultural people of these United States . . . have been suffering somewhat longer than the industrial part of the country. Practically every other industry in the world—the steel industry, for example—has been utilizing its by-products: the things that they had previously thrown away are being put to use. This is what agriculture needs.

"In these United States there are 1,000,000,000 tons—not pounds, but tons—of agricultural by-product in the form of straw, stalks, hulls, shells, roots, and various other materials, and these billion tons of material comprise the largest single raw material produced annually in the world today.

"About 400,000,000 tons of coal are used annually in the United States. Our agricultural waste material represents about two and one-half times as much raw material. Contrary to popular belief, this is a fairly well segregated material. There are about two tons of cornstalks on every acre of land. If you take the distance from the center of a community where you propose to have a factory as five miles in each direction, the area would amount to 100 square miles. . . . Within this area, which would mean an average haul of about three and one-half miles, there are in the neighborhood of 43,000 tons of cornstalks alone, on an annual basis, and there is approximately half that much straw and other waste material produced annually in the same area.

"From that material, we could make 250,000 square feet of synthetic lumber every day. From that material we could make enough paper to supply the City of New York.

"We have been able, where these factories have been operating, to get eight dollars a ton for this agricultural waste material, but if we received five dollars a ton for the by-product material, and utilized it all in near-by factories, that five dollars a ton would add \$5,000,000,000 to the agricultural income, and that is all we want. That would solve our problem without taking anything from anybody or asking any favors any place. . . .

"We can make almost everything of them that anybody wants. Starting with the paper industry, which I have mentioned briefly, I shall show you some paper made from cornstalks. The expert paper man will tell you that it has a proper tear, that its color is perfectly all right, and that, while it is a little dirtier than paper made from wood, nobody but the expert would ever notice it.

"We have printed newspapers on this paper, and sold much of it for letter-heads, and we have never had any complaints about it, except that the Bureau of Standards found that the paper had a little more dirt in it. We can make all the paper that we want from a small amount of the agricultural waste material in this country. . . .

"We can make the alpha-cellulose, which is the material that enters into rayon and cellophane. So, I think that we shall be able adequately to supply all of this need. . . .

"Here is an example of a material which is sold in the open market. This particular material is called maizewood—corn wood—but similar materials, made from waste sugar cane, straw, and wood are sold under the name of Celotex, Insulboard, Insulite and other names. This material of this thickness has the same insulation value as one foot of brick. It is so good as an insulator that it has been largely substituted for cork in refrigeration. It has a peculiar property which is not very well understood. Cork must be covered on the outside with waterproofing material, but this material doesn't need that. . . . We have then, so far as insulation is concerned, a cheap, large industry that helps to solve part of the cork problem.

"In this connection, I should like to point out that this material is widely used in building structures. A house of this material can be built somewhat cheaper and, unquestionably, saves from 30% to 40% of the coal bill through its greater insulation value, and so it is widely used as a shiplap substitute material. It comes in pieces 4 feet wide and 8, 10, or 12 feet in length. . . .

"Here is a piece of material which is quite light and which has all of the properties of cork. There is another piece here which has even more resilience than cork. This material makes a splendid stopper for a bottle, and would be in production today, because it is much cheaper, except for the fact that we haven't succeeded yet in waterproofing it to quite the necessary degree. However, we are producing tung oil in the United States, and we are hoping that by a tung-oil process we shall be able to make this material sufficiently waterproof to enable us to substitute it for cork products.

"One of the peculiarities of this material is its great acoustical property. It is widely used now in radio stations. In dollars and cents, it is the cheapest acoustical material that there is. . . .

"Going on to the next material I shall show you a piece of wood which is softer than yellow pine, but harder than cardboard. It takes a nail easily and is very, very soft. There is no very great magic attached to the manufacture of it. Years ago, we mixed all kinds of chemicals with it, but later on, we found that if we took agricultural waste materials and steamed them, adding no caustic or acid, and ran them through the proper kind of comminuting machines—which are nothing but grinding machines—hydrated it in a water suspension, and ran it out on specially designed machines which we have worked out, we could produce this material without any other treatment, except that we had to precipitate

rosin over it in a fine dispersion. We did that by making sodium salts of rosin and adding a little alum to it. We can make this lumber without any very great effort, and the scientific accomplishment is not of great importance. It is more of an engineering problem.

"Having rolled this out into a soft sort of material, we put it in a heavy press, a thousand square feet at a time. Usually, the boards are 4 by 12 feet in length when pressed out. We put pressure on and turn in steam through hollow spaces in the press. In half an hour we have a board of this texture 12 by 4 feet in size. If we want it larger, we can make it larger. Here is a piece which is somewhat harder, and here a piece which is harder still. We can make any degree of hardness that we want until we get to material which is almost as hard as slate and stronger than oak. This material here is one of the hardest pieces of wood that you could get, although it never grew on a tree. It is just a matter of regulating the pressure in order to produce anything from very hard oak wood down to the very softest of cork.

"There is a particular kind of wood known as balsa wood. It is very light, and very strong and sturdy, and it grows only in tropical countries. It has not been the easiest thing to duplicate, but the material which I have here is quite as light as balsa wood and is about three times as strong. It has one of the most peculiar properties in that its coefficient of friction is greater than almost anything that we know of. We can make brakebands, and all sorts of things, from it, and it has great possibilities. If you want to shape it, that is very easy to do. This window sash, for example, was pressed out in one operation. Everything is there, the place where the glass goes, and all. We can make doors, window sashes and similar things from these waste materials.

"Only 11 per cent of a tree actually gets into the finished product. It probably would be a more economic process to chop a tree down in toto, pulp it all up, and make the lumber all over again.

"One of the hardest pieces of wood that nature has made is probably teakwood. Here is a piece of wood which is one and one-half times as heavy as the hardest teakwood. The density of it is 1.5. Weight for weight, this material is about three times as strong as iron. Its density is very great. It has the fanciful name of Maizolith. That means 'corn stone.' We have improved greatly on nature in that we have this material which is stronger and denser than wood without knots or grain. There is no piece of teakwood that has the beautiful black sheen of this material, because there is no piece of teakwood so dense.

"We have, then, a range from the softest of cork through the balsa woods, up to white pine, oak, and teakwood. In addition, we have gone beyond that and made both lighter and denser materials, from these agricultural wastes.

"Of course, the problem may be to get the lovely effects that are in the wood material. All one has to do is to fix up a gelatine mixture and photograph it on there, and I defy anyone to tell the difference between the grain wanted and the actual material itself. When you look at the back of it you see it is a piece of

cornstalk board, but on the other side it looks as though it were a beautiful piece of inlay.

"If, for any reason, Italian marble is wanted, it can be developed. If a thick board is wanted it can be made. If you want to saw it into two-by-fours, you can do so. In fact, we have made everything that the lumberman could ask for out of this material. . . .

"I had been a coal and iron chemist in the East and had been doing lots of interesting things with minerals. When I went to Iowa, I looked about to see if I couldn't find something useful to do. As you know, a chemical engineer has the most fun when he takes something that nobody else wants and works on it and makes something useful of it. Usually, this is a by-product. One of the things that you can do with agricultural by-products is to make furfural of them. . . .

"Furfural is now a product on the market. It is made from oat hulls which are a by-product of the rolled oats industry. The industry was created out of whole cloth, provided jobs for men, and has worked very successfully. The uses for furfural have become enormous. There are over 2,000 uses suggested at the present time. Every civilized country on the globe is using it, and it has developed entirely since 1924. It is a new industry; it is a valuable industry.

"One of its most interesting properties is that, combined with acid and poured into a mold, it will solidify and result in a strong piece. To make Bakelite, and a whole host of other things, we have to mold them under heat and pressure, whereas furfural mixtures have the property of solidifying in a mold without heat or pressure. Its great drawback is that we have not been able to take away the acid used to solidify it—it holds tenaciously to the acid, but we will no doubt solve that problem.

"If we continue to develop factories to utilize our farm wastes, we shall so increase our farm income that it will be adequate to take care of us. An interesting feature is that this is an off-peak job. After the corn has been husked and put away, the winter has come, the cornstalks can be harvested and taken to the factories, providing uses for equipment which would otherwise be idle. But, if these factories are to be crowded into a few great cities, and the population segregates into those cities, it seems to me we are accomplishing little good."

Home Built Farm Refrigerators (Bulletin No. 317, State College, Pullman, Washington). For families with "one foot on the land" this bulletin may point the way to saving more of the perishable summer crop. A man who built one of these units told us that the cooling equipment cost him about \$100, and the materials for making the unit about as much more. The bulletin states that one installation with a 50-cubic-foot top-opening box operated at zero, and a 325-cubic-foot cold room operated at 35°, during five years used an average of 66 kilowatt hours per month. At 3¢ per kilowatt the monthly electricity bill would be a little less than \$2. Three families used this unit, which has a total capacity of about 300 bushels.

SMALL COMMUNITY ECONOMICS

HOPE SPRINGS ETERNAL

For nearly a century there has existed in America the craft of industrial promoter, engaged in raising money in small towns for the establishment of industries—to his own financial advantage. One would think that a hundred years would be a long enough period to immunize our towns against this form of activity, yet there still are communities that think of an industry as something to be bought with a bonus, or by subscription of stock to finance the proposals of a stranger. A recent study of an Ohio town by Ralph J. Wehner* illustrates how "hope springs eternal" in the breasts of people of a town who take to relying on this method of economic growth.

The following extracts from his description of Minerva, Ohio (population 3000), are typical.

"In the eighties, a glass factory was established for the making of such items as fruit jars and bottles. The *News* in June 1885 enthusiastically reported: 'The meetings in the interest of the Glass Works on Monday and Wednesday evenings were attended by large and enthusiastic gatherings. Much interest was shown and all but about \$1,700 of the desired amount subscribed.' By November the plant was beginning production. . . . The plant flourished for a few years and then eventually it ceased operation. . . .

"The people of Minerva have been more than generous to her industries, but except by the fact that they have kept the life's blood still pumping in the town, they have been poorly repaid. Through her later history stock company after stock company has been organized. Her newspapers through the years tell a story of perennial faith, hope, and charity: 1892—new stock company formed, capitalization \$10,000, to erect a two-story factory for the manufacture of furniture; 1899—Minerva Oil and Gas Company organized, capitalized at \$100,000, expect to drill soon; 1899—Meeting held to effect the organization of a company to erect and operate a canning factory. All stock taken—and so on and so on, up to the present time. If all the Minerva stock that has paid back neither dividends nor principal during the last half century or so could be brought together, what a bonfire it would make! The old pottery is in danger of expiring—Minerva must raise thousands of dollars to keep it going; she raised the money, but merely prolonged the death agony. Early in the twenties a company was organized for the manufacture of electrical appliances, and a large stock issue subscribed. It sounded good, and many Minerva residents went in head over heels. It is legend that one old man of the town subscribed his life's savings on the promise of a job as watchman for the rest of his life; the factory was built and production barely started when the company went into receivership. It was soon afterward taken over by a Detroit company, which has been operating it at full blast ever since. About the same time a candy company was organized, financed in Minerva,

**Minerva, Ohio*, 1944, 71 pages, Western Reserve University, Cleveland.

operated for a year or so, and then died. But the Minerva people keep coming back for more. During the depression an attempt was made to organize a rubber company to occupy the old condensery (now the cheese factory). Open meetings were held by the Community Association; stock was subscribed, and steps were taken to recondition the old buildings. Then someone had the happy idea to investigate further; it developed that some enterprising salesman was trying to unload a lot of worn out machinery from a defunct Barberton rubber plant."

That some communities do learn is indicated from the report of a meeting of the Story County Post-War Planning Council, held at Roland, Iowa, June 7, 1945. In discussion of decentralization and local industrial development the pertinent comment was made:

"Most of the substantial businesses have started in a very small way. Industrial promotion should consist as much in developing business in a small beginning stage as in shifting or re-establishing the large business concerns. *Each community should build on what it already has. An active community club is an asset in promoting community effort of this type.*"

The story of Minerva, Ohio, is an easy running account of a typical homogeneous, democratic, prosperous village. There have been times in the world's history when such a community might have maintained its character for centuries. For that to be the case now will require deliberate design as well as a favorable fate.

Coronet Magazine for July, 1946, tells the story of "Mail-Me-Monday," a California organization which keeps books for numerous small firms. With 25 employees, the organization is growing rapidly.

In house building, are relatively small operations as economical as large ones? *Tomorrow's Town* (organ of the National Committee on Housing, Inc., 512 Fifth Ave., New York 8) discusses this question in its January issue.

Norman E. Wates, head of a large British house building firm, insists that relatively small operations are as economical. He writes, "I can state, categorically, that including site supervision and construction costs, it was not more economical to build ten houses per week than two." Various American builders take issue with him. The conclusion reached is that neither very large nor moderately small operations have all the advantages.

A Check List To Help You Introduce Your New Industrial Products (Economic Series No. 53), prepared by the Department of Commerce, is available from the Superintendent of Documents, Washington 25, D.C. It is a marketing check list, and does not deal with engineering or production problems. It is written as a companion guide to the *Check List for the Introduction of New Consumer Products* (Economic Series No. 41), prepared last year and available from the same source.

ATTIC TO CELLAR

The following from the Wilkes-Barre *Independent* illustrates a kind of service which is appearing in several towns.

"Reading a letter from his wife during a lull in a battle for one of the islands of the Pacific, where he fought for three years, Marine Lt. Frank Loughney, son of Mrs. Catherine Loughney, 775 Wyoming Avenue, Kingston, conceived the idea which now has him in business with a force of 17 men.

"And they're all ex-Marines.

"In the letter, Mrs. Loughney told of being exhausted from housekeeping. Lt. Loughney started figuring maybe something could be done about that—for all the housewives he could contact.

"As a result, with offices at 7 S. Madison Street, Upper Darby, there is now the A to C Housecleaning Service—the initials standing for 'attic to cellar.'

"In other words, a woman who wants her house cleaned calls the A to C and the Marines soon have landed. Armed with the latest weapons, they do a job.

"They clean that house as it never was cleaned before, missing not an inch—except for such things as the inside of bureau drawers.

"They dust, clean, wash, scrub, polish and give the anti-moth treatment wherever it should be done.

"They pour out of the company's truck with full pack, get off to a flying start and, when the man of the house comes home in the evening, the whole thing is done.

"Whereas in other days it was the kind of a task that kept the missus tired and (perhaps) irritable for weeks, she can stay lovely and undismayed through it all.

"The A to C office, presided over by Mrs. Frank Loughney, has orders for more business than it can handle.

"Loughney gets out weekly letters of instruction on some phase of the work, to keep every man right up to the minute on everything pertaining to the job. They're putting science in housekeeping for the first time in history."

As an example of a kind of service which seldom is well organized or overdone in small towns, the following letter from the Household Service Agency, 545 Washington St., Wellesley, Mass., is interesting.

"Our agency does maintenance, painting and construction work. We have twelve veterans working for us doing this varied type of work in this town as well as the surrounding neighboring towns.

"Today for example, which is typical, we have three men doing carpentry work, three doing interior painting, one washing windows, another washing and waxing floors, and another scrubbing a porch floor and cleaning some porch furniture, another cutting grass, and two others repairing the back netting of a tennis court."

CHURCH AND COMMUNITY

COMMUNITY IN EVANGELISM

At the present moment there is a re-emphasis on evangelism throughout American Christianity in nearly all its branches. The attempt is to answer the crisis of the atomic age with a deep moral reformation that can support significant world reform. But such re-emphasis on evangelism may be timely or it may be a waste of time, according to the meaning that is given to evangelism in understanding and practice.

Evangel means good news; to Jesus, the good news that spiritual grace held possibilities as a working basis for all human living. He held out to all men, without questioning their name or sign, the possibility of their reflecting the spirit that made his own life what it was—"the very deeds I do, and still greater deeds than these." Such an evangel is cooperative and community rather than competitive and communal in spirit and application.

Is not evangelism, in the tradition of Jesus' ministry, to be defined as progress toward discovering and defining humanity's possibilities through evolving creative purpose, and commitment to achieve man's possibilities as so revealed? To the Christian, Protestant or Catholic, this ought to mean discovering God's attitude toward humanity, as revealed in Jesus' life, ministry and death, and after his death in the rebirth of his spirit; and appropriating, by individuals and groups, of the greatest possible measure of the grace thus bestowed moment by moment. This is to understand the divine act as progressive—as a process which will continue as long as the understanding of God's provision unfolds. The way is set eternally before humanity; and no one calling himself Christian can ever be outside the need for evangelism as so understood, unless conceivably it is possible in any single life span to know all that God knows.

We are witness to the result of this divine act in life. This witness, then, means revealing what God is able to do for life, of course in all human relationships and developing through all time. Thus both the witness and the divine act which it reveals are social. The witness reveals community and the divine act is community in progress toward its universal—world community.

Take the witness. Human life is possible only in relationships. The act of God if it remains purely individual, can reveal little of what God can do when he is in life. Group witness is, therefore, the full and effective witness, because it bears evidence of the realism of God's reign of love in human life. Is this why Jesus centered all his teaching around a concept of God's realm of love and specifically resorted to a teaching method which involved gathering an intimate fellowship about himself?

Take the evangelism. The spreading of the good news received great momentum at the event called Pentecost, after Jesus' death. Certainly, a new burst of conviction about God's attitude toward man according to Jesus sprang into being. A new and wonderful community began at once to form. A new grasp of God's purpose was becoming operative among them. That community had already begun in the fellowship Jesus himself gathered while living among them. With

power to leap the highest barrier ever erected against brotherhood—a barrier racial, religious and national at the same time—that community finally began to answer, by the spreading act of divine grace in human relations, this all-important question: What does God make possible for life? The Christ in the midst of his fellowship exemplifying the rule of love as it works out into all life, at any place or time or by whatever name, is the kingdom of God among men and on earth—the beloved community.

The first creeping in of competitive rivalry for numbers of adherents may or may not have changed community into church. It is a matter of definition. But such proselyting methods, even of people from other faiths, deny the spirit and negate this beloved community which Jesus called the kingdom of God. Such “evangelism,” so-called, cannot be historically attributed either to the work of Jesus or to the spread of the “brotherhood” among those who later came to be called by outsiders “Christians.” Such competitive rivalry introduces something foreign into the faith, something which renders it community-destroying instead of community-building. If Jesus, first and best of “Christians”—“the firstborn of a great brotherhood”—lived and died a Jew; by what right do we assert that Hindus, Mohammedans, Parsis, Jews, have to change their religious labels in order to enter God’s divine-human fellowship—his kingdom? No evidence in the New Testament supports this effort to win to any particular religion, to say nothing of a particular sub-religious group, either individuals or masses (as in the mass movements of history). There is that which justifies winning to the life of the beloved community both people and their society.

Jesus dealt with all men where he found them with explicit trust that if the life was right nothing else mattered. “The time is coming when you will be worshipping the Father neither on this mountain nor at Jerusalem— . . . Real worshippers will worship the Father in spirit and in reality.” Early Christianity was the contagion of that fellowship in worship which no barrier could resist. If it had been proselyting it would never have been heard of outside Jerusalem where it started.

The Spirit of God was moving in human history and in universal community found expression. Today, again, hundreds of attempts to live together in love are springing up all over the world. This rebirth of community is the divine answer to a world fissured with suspicion, hate and greed. What evangel has the power and love, those constituents of God’s own Spirit, to meet such overwhelming need?

—Ralph Templin

THE SOCIAL VALUES OF LAND OWNERSHIP

A carefully documented study of this important subject has been prepared by Joseph Ackerman, Associate Director of Farm Foundation, Chicago, and published by The Christian Rural Fellowship, 156 Fifth Ave., New York, as its Bulletin No. 111, of March, 1946. Theodore Roosevelt is quoted as saying in 1911, “The time has arrived when the church must take a larger leadership, both as an institution and through its pastors, in the social reorganization of rural life.”

A CHURCH COMMUNITY OFFICE

Two ministers of Cortland, Ohio, have set up a joint community office through which to carry on their community projects. The office occupies the second floor of a small building on the main street. This "Community Churches Office," as it is called, has become a community meeting place, and a center of community projects of all kinds. The full story of this unique experiment in cooperation appears in the October, 1946, issue of *Character and Citizenship*, which notes that:

"The convenience of the office leads to many more contacts between the ministers and their people than is possible otherwise. . . . Its success has been made possible by the fine cooperation of its two long term ministers, one having been in the village thirteen years, the other seven."

HOW TO FORM COMMUNITY CHURCHES

The National Council of Community Churches "Newsletter" for September, 1946, prepared by Katharine C. Griggs of Berea, Kentucky, tells the history of the formation of the Union Church of Berea, and includes a copy of the constitution of the First Community Church of Columbus, Ohio. It also calls attention to a book available from Community Books, Inc., 1320 Cambridge Boulevard, Columbus 8, Ohio, for 35 cents, entitled, *I Am the First Community Church*, which presents the program and objectives of First Community Church, Columbus, Ohio.

BOOKS ON THE RURAL CHURCH

The Church in Our Town, by Rockwell C. Smith. (Nashville, Abingdon-Cokesbury Press, 1945). Here is a good recent discussion of the problems facing the church in town and country, including both the basic sociology of towns—their social framework, organizations and resources—and the practical considerations of the church's role and opportunity as a community-building power. The book contains excellent bibliographical material.

Rural Life and the Church, by David E. Lindstrom (Champaign, Ill., Garrard Press, 1946). A rural authority known for his practical field work reviews critically the objectives of the rural life or town and country movement in America from the rural church leader's point of view, and proposes an all-nation program of socio-economic reform of rural life as the nation's basic reconstruction. An indication of the breadth of approach in this volume may be seen in the following passage: "In this way the building of a good kind of life on a community-wide basis becomes a task even greater than the making of a good church, and without detracting from the latter. Indeed, strong churches are usually at their best in strong and united communities." Excellent bibliographies after each chapter, but, unfortunately, no index.

COMMUNITY AND FAMILY

Community life and family life should reinforce each other, and not counteract each other. How family life may be encroached upon by uncontrolled community or organization activity is described by Roger Ortmyer in *The Pastor* for September, 1945. The following is quoted from that copyrighted article.

"Along with thousands of other pastors of small Methodist churches on this Saturday morning, I have just finished cutting the stencil for tomorrow's Order of Worship. But I find, as usual, that the space reserved for the week's calendar of meetings is not sufficient to list them. . . .

"When all the organizational demands are added up, for some reason they do not equal the Kingdom of God. They don't even spell *progress* (blessed word!). A detached observer might find something exceedingly ludicrous in this pointless activity, but to those involved it is simply pitiable—it has not the dignity of tragedy.

"And we Methodists have plenty of exalted terminology we use in praise of the home. But our actions seem to indicate that we care little for it. Have we thought through the ramifications of our children's, youth's, women's, and men's work? Have we considered the results, as far as family life is concerned, from our traditional patterns of Sunday school work and church services?

"We start the policy of pulling the home apart by putting baby into the church nursery. Then we expect at least a night or two from mother each week. By the time the month is finished, dad will have been away another five or six nights attending various church board and brotherhood meetings. The children will have gone to their group and class meetings, missionary study societies, boy and girl scouts, or 4H Club. And the Youth Fellowship counselors will lie awake nights trying to figure out something to fill in the few moments the high school will leave free in the teen-ager's life.

"Is anything done about it on Sunday morning? Not much by most of us. The youngsters will be washed up and dispatched to church school, and the parents will come to 'church' in time for the offering and sermon. Or, as they often do in rural churches, the family will all come together, but the church organization will see to it that they don't appear as a whole again until loaded in the car on the way home, or gathered around the dinner table. The separate divisions and classes take care that the family as a unit is not considered in church life. . . .

"Apparently, we think there is no family level. But when we analyze religious indifference, when the factors are pushed back far enough, we blame the home. When we are distressed about juvenile delinquency, we usually end up by maintaining that it is caused by the shabbiness of home life. So it goes with the real cause for most of our religious and moral laxity. . . .

"If a proposal will separate mother and daughter, we should think twice before pushing it; or better, drop it without further thought. If it takes husband away from wife, be careful. Remember, God must love the family, he's worked with it so long. And the devil must hate it, he's abused it so often."

"The Kind of Communities We Want and How We Can Build Them," was the theme of the Fourth Annual State Citizens' Conference, held at Saratoga Springs, New York, November 10-13, 1946. Sponsored by the New York State Citizens' Council, 309 South McBride Street, Syracuse 3, New York, with the cooperation of ten State Departments and a score of state agencies, this conference brings together men and women from a hundred communities and from every vocation and creed.

The Community Center Foundation, Palos Park, Illinois, sponsors Sunday Evening Forums, a recreational program for community groups, an annual Fall Festival, an interracial Farm Camp for children, and a counseling program, with residence facilities for some individuals who must change their environment in order to rebuild their lives. *The Fellowship News Letter* issued by the Foundation describes their program.

"In one way or another there are in Australia today over 55 movements which have something of community in their set-up. Most of these are of recent growth and some are very small."—From the *Community Broadsheet*, Spring-Summer, 1946.

A *Social Legislation Information Service, Inc.*, 930 F. Street, N. W., Washington 4, D. C., invites subscriptions to begin in January to a Bulletin on national legislation affecting local community services in health, education, welfare, housing, employment, and recreation. Cost of the Bulletin ranges from \$10 to \$500 per year, "in accordance with each organization's or individual's ability to pay."

Know Your County and *Know Your Town's Future* are pamphlets prepared by the League of Women Voters, 726 Jackson Place, Washington 6, D. C., to assist local members of the League in making surveys of their county and town governments. 25¢ per copy from the League.

There is Safety in Numbers, a leaflet suggesting a community program to make homes safer through activities of a Home Safety Committee, is published jointly by the National Safety Council, Chicago, Illinois, and the American Red Cross, Washington, D. C.

A Committee on Community Organization for Adult Education has been established by the American Association for Adult Education. Particulars may be secured from the Association or the Institute of Adult Education, Teachers' College, Columbia University, 525 West 120th Street, New York 27, New York.

MEETINGS AND CONFERENCES

November 5, 1946-January 31, 1947. Workshop for Community Leaders, Fellowship Center of the Community Workshop Association, Wallingford, Pennsylvania (suburban Philadelphia). Sponsored by several mission boards, small southern communities, and social service organizations interested in community cooperation, this workshop offers an opportunity for a limited number of young people to earn the major portion of their tuition and living expenses, if necessary, while attending. A flexible schedule allows acceptance of residents after the opening date above, subject to space available. Further information from William N. Martin, Director.

November 19-21. Ohio Farm Bureau Federation Annual Meeting, Columbus, Ohio. Registration at Neil House, 35 S. High Street. A state youth conference is to be held concurrently. Advance reservations for rooms are advisable.

November 28 (Thanksgiving Day). Wilfred Wellock, English author, former Member of Parliament, and world observer, will speak in Yellow Springs at an evening meeting. Write to Community Service, Inc., for particulars.

December 12-14. The annual Rural Life Conference of the Historic Peace Churches and the Rural Life Association will be held at Earlham College, Richmond, Indiana. For further details address Caroline E. Cox, Office Secretary, Quaker Hill, Route 28, Richmond, Indiana.

SIMCOE COUNTY COMMUNITY LIFE CONFERENCE

A vigorous and significant community movement found expression in the third annual Simcoe County Community Life Conference held in October at Camp Rawley, Port Severn, Ontario. The conference was sponsored jointly by the Community Life Training Institute and the Federation of Agriculture, both of Simcoe County, and the Universities' Adult Training Board.

For six years an adult education and community building program has been under way in Simcoe County. Begun by the efforts of David Smith and Stewart Page, with small grants from the Ontario Department of Education, the Department of Agriculture, and the Department of Universities Extension of Ontario, cooperation with other agencies has been gradually extended, until in Simcoe County there is a network of varied activities relating to many phases of community life. At the heart of the program are community and neighborhood study groups of about twenty persons each that meet weekly, largely with programs of their own choosing. During the past year about sixty of these study groups have been active.

The October conference illustrated the kinds of activities which have become a part of the life of Simcoe County. It was a sort of three-weeks folk school at which community leaders over the county discussed the philosophy and method of community, and their own work for the year. Activities within the county,

largely carried on in association with the community study groups, illustrate the present range of activity.

The forenoons of each day were given to a general study of community philosophy and methods. During afternoons and evenings special interests were described and discussed.

Various cooperative agricultural activities in the county were reviewed, including a packing plant, potato growers' cooperatives, general farm and consumer cooperatives, credit unions, a cooperative prepayment hospital service, and other cooperatives.

The county recreation program has been outstanding. A recreation director has conducted more than fifty recreation schools, half as many "Community recreation nights" and a large number of school recreation programs. This director, Miss Louise Colley, directed the recreation of the conference.

Other Simcoe County projects discussed were cooperation with the National Film Board in a "film forum," farm radio forums, rural education, county libraries, the county school nursing program, and agricultural improvement.

The first week of the conference was particularly planned for rural pastors. The two week-ends were for public health nurses. The second week was spent with officials and public organization leaders of Ontario to learn about the social activities of Ontario and to acquaint these provincial officials with what was going on in Simcoe County. The third week was primarily for Simcoe County community leaders. The various and vigorous activities which were discussed indicated that it is no narrow view of community which is holding the attention of Simcoe County.

David Smith, who with Stewart Page largely developed the program, has become director of Adult Education of the province of Saskatchewan, with headquarters at Regina. His successor is G. W. Morrison, with headquarters at Barrie, Ontario. Two members of the staff of Community Service, Inc., Ralph Templin and Arthur E. Morgan, took part in the conference.

COMMUNITY SERVICE, INC.

To promote the interests of the small community as a basic social institution, concerned with the economic, recreational, educational, cultural and spiritual development of its members.

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The Small Community, by Arthur E. Morgan (Harpers, 1942, 312 pp. \$3. Paper, \$1.75). Fourth Printing, November, 1946.

A Business of my Own: Possibilities in Small Community Occupations and Industries, by Arthur E. Morgan. (Community Service, Inc., 1946, 185 pp. Second, enlarged edition, \$2. Paper, \$1.)

Summary of Lectures and Discussions, Third Annual Conference on the Small Community, Yellow Springs, Ohio, July 17-24, 1946. Mimeographed, 50 pp., 50¢.

The Small Community as the Birthplace of Enduring Peace, The Fellowship Group as the Way to a New Society, and What is Community?, addresses by Arthur E. Morgan, each 15¢.

The People's College: Leadership of the People, By the People, For the People, by Griscom Morgan, reprinted from *Community Service News*, November-December, 1944, 10¢.

Directory of Some Persons Planning to Live in Small Communities. Compiled by Jack Phillips. February, 1946. 32 pages, 50¢. (Includes description of some small communities in which there is some community interest).

The Community (Personal Growth Leaflet No. 80 of the series published by the National Education Association.) Free.

Information leaflet and literature list, free.

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by ARTHUR E. MORGAN

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